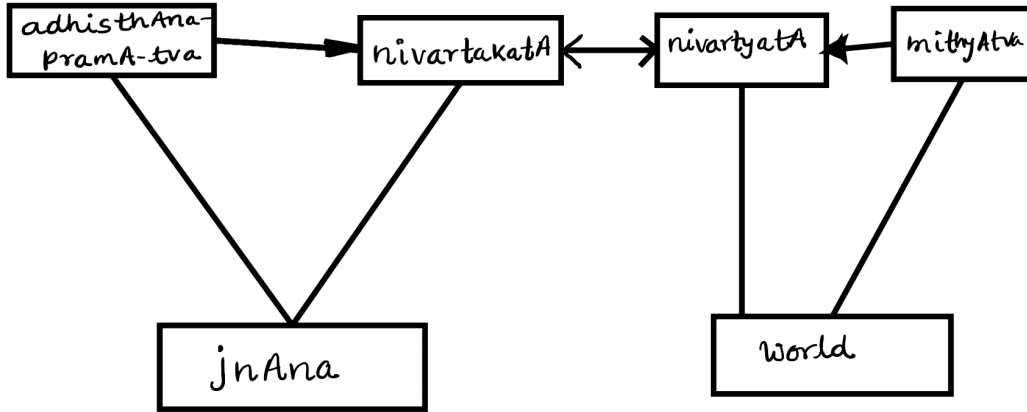


jnAna-nivartyatva-anyathA-anupapatti

Shruti states that bondage i.e. duality, which is cause of fear, is sublatale by Atma-jnAna - “तरति शोकमात्मवित्” “तथा विद्वान्नामरूपाद्विमुक्तः” “भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥”. The fact of sublatability by jnAna is also a pramANa (arthApatti) for mithyAtva of bondage. Had bondage been satya, it would have been non-sublatable like Brahman. Since it is sublatale, it is mithyA. As per PanchapAdika, jnAna removes only ajnAna (ज्ञानम् अज्ञानस्यैव निवर्तकम्). The removal of ajnAna also *ipso facto* implies removal of everything which is implied by ajnAna (vyApaka of ajnAna) or which are pariNAMA of ajnAna.

Here, **mithyAtva** is used as a **synonym** of **ajnAna-kalpitatva** (imagined-ness by ajnAna). JnAna is nivartaka (sublator), hence jnAna has nivaratakata. World is nivartya (sublatable), hence it has nivartyatA. The respective avachchhedakAs are:

1. adhishThAna-pramAtva is nivartakatA-avachchhedaka.
2. mithyAtva i.e. ajnAna-kalpitatva is nivartyatA-avachchhedaka.



These two should be accepted as respective nivartyatA-avachchhedakAs as there is lAghava in this. If instead, we accept shukti-jnAnatva, shukti-rUpyatva as respective avachchhedakAs then there shall be gaurava-dosha because of the requirement of infinite niyAmakAs (avachchhedaka).

It comes about as a rule that wherever adhishThAna-pramAtva is nivartakatA-avachchhedaka, the nivartyatA-avachchhedaka is necessarily mithyAtva.

Thus, shukti-jnAna removes shukti-ajnAna which in turn leads to removal of products of shukti-ajnAna viz. shukti-rUpya. Here, both the rules viz. removal of ajnAna by jnAna, and removal of ajnAna-kArya by removal of ajnAa are already accepted and there is no requirement of any further imagination of any rule.

But how exactly is shukti-rUpya a product of shukti-ajnAna?

That is proved by anvaya-vyatireka. Only when there is shukti-ajnAna, there is shukti-rUpya (anvaya) and if there is no shukti-ajnAna, there is never shukti-rUpya (vyatireka). This implies that shukti-ajnAna is the upAdAna of shukti-rUpya.

Now as per Shruti, the world is removable by Atma-jnAna. Therefore, it is clear that the nivartyatA-avachchhedaka of the world must be mithyAtva.

Opponent: Well, just as mithyAtva is inherent in all jnAna-sublatable entities such as shukti-rUpya, rajju-sarpa etc, similarly Brahman-bhinnatva is also inherent in all entities. So, why should we only take mithyAtva as nivartyatA-avachchhedaka?

Because Brahma-bhinnatva has ati-prasakti (over-extension) in tuchchha. Since horns of hare also have Brahma-bhinnatvam in them, there will be a charge of their jnAna-removability as well, which is not desirable (because they are not objects of perception so as to be removed). And if to remove the ati-prasakti, one adds asat-vilakshaNa, then the nivartyatA-avachchhedaka becomes sat-vilakshaNa and asat-vilakshaNa which is nothing but mithyAtva.

Opponent: But ajnAna is also sublatable by jnAna. So, ajnAna would also have ajnAna-kalpitatva. That is undesirable on account of AtmAshraya-dosha. Since ajnAna has jnAna-nivartyatA and does not have ajnAna-kalpitatva, therefore there is avyApti (non-extension) of ajnAna-kalpitatva as nivartyatA-avachchhedaka in ajnAna. Hence, ajnAna-kalpitatva cannot be nivartyatA-avachchhedaka.

ajnAna is swa-para-nirvAhaka and hence ajnAna is also accepted as ajnAna-kalpita. Thus, ajnAna is the cause of imagination of both ajnAna as well as ajnAna-kArya without ATmAshraya-dosha on account of its swa-para-nirvAhakatA.

Moreover, following NyAya, just as bheda distinguishes a pot from a cloth while also distinguishing itself from pot and cloth, ajnAna also ensures, without the requirement of any

other ajnAna, the imagination of itself as well as others. This is what is said in Samkshepa ShArIraka 1.54 and 1.55:-

स्वाज्ञानमेवमिदमात्मपरप्रकृप्तौ। शक्तं भवेदिति न किञ्चन दौस्थ्यमस्ति।१.५४।

भेदञ्च भेद्यञ्च भिनत्ति भेदो यथैव भेदान्तरमन्तरेण। मोहञ्च कार्यञ्च बिभर्ति मोहस्तथैव मोहान्तरमन्तरेण।१.५५।

Opponent: You showed anvaya-vyatireka to prove that ajnAna is upAdAna of adhyAsa (artha-adhyAsa). However, tattva-jnAna is pratibandhaka of adhyAsa. ajnAna is nothing but abhAva of tattva-jnAna. Thus, the anvaya-vyatireka of ajnAna and adhyAsa also stand proved on account of absence of pratibandhaka. There is no need to assume that ajnAna is upAdAna of adhyAsa.

No. Pratibandhaka is defined as -- पुष्कलकारणे सति कार्योत्पादविरोधित्वं प्रतिबन्धकत्वम्. Here, it is not that the cause of adhyAsa being present, the tattva-jnAna is recognised to prohibit the creation of effect. Instead, tattva-jnAna is seen only when adhyAsa-kArAna is not present. Hence, the objection is incorrect.

Now, just as shukti-jnAna removes shukti-rUpya, not on account of being shukti-jnAna but on account of being adhishThAna-pramA, similarly Atma-jnAna removes world, not on account of being Atma-jnAna but due to it being adhishThAna-pramA only. Similarly, just as shukti-rUpya is removed not owing to its being shuti-rUpya but on account of being mithyA, similarly world is removed on account of being mithyA.

Opponent: Let it be so. If Atma-jnAna had adhishThAna-pramAtva as nivartakatA-avachchhedaka, the world would have had mithyAtva as nivartyatA-avachchhedaka. But Shruti is silent about avachchhedaka of nivartakatA. It merely states that the world is removable by jnAna. How exactly the world is removed is not stated by Shruti. Therefore, it cannot be said that mithyAtva is the nivartyatA-avachchhedaka. Also, it is seen that the removability by jnAna is not always delimited by adhishThAna-pramAtva such as in:-

1. Destruction of sins by seeing a dam with vihita-kriyA-tva being the avachchhedaka.
2. Destruction of jnAna-prAk-abhAva by jnAna with pratiyogitva being the avachchhedaka.
3. Destruction of pUrva-jnAna by jnAna withuttara-virodhI-guNa-tva being the avachchhedaka.

4. Destruction of samskAra by smriti (which is a jnAna) with falatva being the avachchedaka.
5. Destruction of rAga etc by vishaya-dosha-darshana (which is a jnAna) with vishaya-dosha-darshana-tva being the avachchedaka.
6. Destruction of poison by garuDa-dhyAna (jnAna) with garuDa-dhyAnatva being the avachchedaka.

Hence, the world could also be removable by any avachchedaka other than adhishThAna-pramAtva.

But these all sublatale entities are also mithyA as per advaita. Hence, there is no issue.

Opponent: True. But the mithyAtva of these sublatale entities is not on account of adhishThAna-pramA-tvena jnAna-nivartyatva. Hence, your trying to espouse jnAna-nivartyatva as a reason for mithyATva is useless.

Let us for the time being accept what you are saying. Yet, in the case of Atma-jnAna being a remover of the world, neither of the nivartakatA-avachchedaka can apply. Hence, since adhishThAna-pramAtva is the only one which is left out, that has to be accepted. Let us see as to why neither of the six can apply as nivartakatA-avachchedaka in the case of Atma-jnAna:-

1. Atma-jnAna cannot remove the world with nivartakatA-avachchedaka being pratiyogi-tva as the world is bhAvarUpa and not abhAvarUpa (like prAgabhAva -- which is accepted as abhAva as per the opponent). Also, in our view, pratiyogI is not the nivartaka of the prAgabhAva. Rather, pratiyogI is the very swarUpa of prAgabhAva-nivritti. This is so because the simultaneous existence of prAgabhAva and pratiyogI is not possible.
2. Atma-jnAna cannot remove the world with nivartakatA-avachchedaka beinguttara-guNa (located in Atman) as sublatale AkAsha etc are not vishesha- guNa of AtmA. Buddhi, sukha, dukha, ichchhA, dvesha, prayatna, dharma, adharma, samskAra are the only vishesha guNa of AtmA. Also, ichchhA etc are alsouttara-guNa and hence there will be occasion of removability of AkAsha etc by ichchhA etc also. Hence, this option is also ruled out.
3. Falatva is not a viable nivartakatA-avachchedaka either. In our view, smriti does not remove samskAra rather strengthens it. So, the example is not proper. Even if we assume that smriti is born of samkAra, Atma-jnAna is not similarly born of AkAsha. Hence, Atma-jnAna cannot remove the world with falatva being the delimiter as Atma-jnAna is not a product of AkAsha etc.

4. In case of rAga being removed by vishaya-dosha-darshana also, it is on account of a bhrAnti which is removed by jnAna and hence it is not contradictory to our position. And that is balavat-anishTa-ananubandhI-ishTa-sAdhanatva. Here, ananubandhI means aprayojaka.
5. GaruDa-dhyAna is not applicable either as dhyAna is not accepted as jnAna. This is so because jnAna is not dependent on ichchhA whereas dhyAna is dependent on ichchhA. This is explained in Akara i.e. BSB 1.1.4.
6. In case of seeing dam, it is to be noted that mere dam-knowledge is not the remover of sins because then that would lead to the occasion of removal of sins by all the people residing in that area. Rather, it is by virtue of being vihita-krIya-vishishTa-setu-darshana that the sins are removed. However, in case of Atma-jnAna, there is no such samuchchaya possible and hence Atma-jnAna is not vihita-kriyA-vishishTa as is the case of setu-darshana.

Thus, since adhishTana-pramAtva is left over as nivartakatA-avachchhedaka, ajnAna-kalpitatva has to be the nivartyatA-avachchhedaka.

There is one additional reason also. Shruti states that ajnAna ALONE is the cause of bondage. [मायां तु प्रकृतिं विद्यात्] [अज्ञानेन आवृतं ज्ञानं, तेन मुह्यन्ति जन्तवः]. Hence, the removal of bondage must necessarily not require anything other than jnAna.

Also, VArtika says -

“तत्त्वमस्यादिवाक्योत्थसम्यग्धीजन्ममात्रतः । अविद्या सह कार्येण नासीदस्ति भविष्यति ॥ (BBV 1.1.183)

‘प्रत्यग्याथात्म्यधीरेव प्रत्यगज्ञानहानिकृत् । सा चात्मोत्पत्तितो नान्यद्धान्तध्वस्तावपेक्षते ॥ (BBV 11.1.18)” [dhvAnta = ajnAna, dhvamsa = nivritti]

These prove that the removal of ajnAna does not need anything at all other than mere arising of jnAna.

Opponent: But Ishwara-jnAna is ekam, nityam and sarva-vishayakam. Through Ishwara-jnAna, even satya-pot is removed.

Ishwara is kartA of the world. Here, kartritva is defined in NyAya as स्व-उपादान-गोचर-अपरोक्ष-ज्ञान-चिकीर्षा-कृतिमत्त्वम्. Thus, the kartritva of Ishwara requires upAdAna-gochara-aparoksha-jnAtava i.e. direct-knowledge-having-upAdAna-as-the-vishaya. This is viable in case of objects with upAdAna via pramANau, dvayaNuka etc but not in the case of padArtha without upAdAna. Hence, Ishwara-jnAna cannot be a kAraNa for removal of satya-pot.

Because, satya-ghaTa-dhvamsha is without any upAdAna and hence the requirement of upAdAna-gochara-aparoksha-jnAna is not satisfied. Thus, Ishwara-jnAna cannot be the kAraNa of removal of satya-ghaTa.

And if you accept that satya-ghata-dhvamsa is not without upAdAna, then it will not be abhAva anymore.

However, this does not contradict the sarvajnatA of Ishwara as dhvamsa can still be vishaya of Ishwara-jnAna just as atyanta-abhAva, despite being not created by Ishwara-jnAna, is still the vishaya of Ishwara-jnAna.

And also, **such an Ishwara-jnAna** is not at all accepted in siddhAnta. Therefore, there is no illogicality.

Just as shukti-jnAna requires just the absence of aprAmANya-jnAna, similarly Atma-jnAna requires just the absence of aprAmANya-jnAna which is of the form of cessation of impossibility on account of shravaNa, manana and nididhyAsana.

Opponent: But Atma-jnAna requires sarva-sukrita-sAdhyatva whereas shukti-rUpya does not require this. Thus, there is a difference between drishTanta and dArshTantika.

So? It is just a case of vaidharmyA-samA-jAti. In the anumAna of fire on a hill, there is a difference between hill and kitchen. But this difference is not detrimental to the conclusion. Hence, mere difference in drishTanta and dArshTantika is not enough to contradict the conclusion.

JnAna is a remover of ajnAna which is located in the same Ashraya and is about the same vishaya. In jIvanmukti, prArabdha is the pratibandhaka which causes delay in removal of bondage.

Opponent: But ajnAnatva can also be nivartyatA-avachchhedaka. Why should it be mithyA? The nivartya-nivartaka-sambandha only requires a virodha and not mithyAtva as nivartyatva-avachchhedaka. Let satya-ajnAnatva be removed by jnAna and let satya-bondage be removed by jnAna by virtue of being satya-ajnAna-kArya. Why do you insist on the mithyAtva of ajnAnatva?

(True. ajnAnatva can also be nivartyatA-avachchhedaka. And that will not contradict its mithyAtva). JnAna removes an ajnAna which is about the same vishaya. Pot-jnAna removes pot-ajnAna and not cloth-ajnAna. Similarly, Atma-jnAna must remove Atma-ajnAna only. Thus, it is the AtmA which should be the vishaya of ajnAna. Now, if avidyA is satya and AtmA is also

satya, then the vishayatva, which is a swarUpa-sambandha between vishaya and vishayI i.e. between AtmA and avidyA respectively, shall also be satya. This is impossible as there can be no satya sambandha between a non-luminous avidyA and self-luminous AtmA. **PrakAshamAnatvam** means प्रकाश-प्रयुक्त-संशय-आदि-अगोचरत्वम् whereas **ajnAna-vishayatvam** means अज्ञान-प्रयुक्त-संशय-आदि-योग्यत्वम्. They both cannot be together. Therefore, the swarUpa sambandha of both these entities cannot be satya.

The ajnAna-vishayatva being mithyA, either AtmA or avidyA has to necessarily be mithyA. Since AtmA is admittedly not mithyA, avidyA has to be accepted as mithyA.

The impossibility of jnAna-nivartyatva of satya-vastu is also explained in VivaraNa (Lecture-8 (13.27), page 25 - निवर्त्यतां तर्हि ज्ञानेन वस्तुभूतमेव प्रमातृत्वकर्तृत्वभोक्तृत्वमिति...).

If jnAna were to remove a satya vastu, then that satya vastu can be either jnAna-vishaya-sambandhI, jnAna-Ashraya-sambandhI or jnAna-Ashraya-vishaya-ubhaya-sambandhI. Neither of these is possible. Hence, jnAna cannot remove a satya vastu.

jnAna-vishaya-sambandhI Let us take a chitra-paTa i.e. a cloth with several colours. Now, when we have blue-vishishTa-cloth-jnAna, then such jnAna does not remove (a) swa-vishaya i.e. chitra-paTa (b) swa-vishaya-samaveta i.e. qualities which are inherent in chitra-paTa such as rasa etc (c) virodhI-guNa such as yellow etc. All (a), (b) and © are related to vishaya of jnAna. The only thing which blue-vishishTa-cloth-jnAna removes is swa-vishaya-anavabodha (which is not satya).

jnAna-Ashraya-sambandhI When we have pot-jnAna, then the entities related to Atman (which is Ashraya of ATma-jnAna) such as dharma, adharma, guNAs are not removed. The only thing removed is pot-ignorance.

jnAna-Ashraya-vishaya-ubhaya-sambandhI Body-AtmA-sambandha is an entity which is related to both body and Atman. Now, let there be body-vishayaka-jnAna i.e. where body is the vishaya of jnAna. The Ashraya of jnAna is AtmA. So, body-AtmA-sambandha is an entity which is related to both Ashraya and vishaya. That is not seen to be removed by body-vishayaka-jnAna. The only thing removed is body-vishayaka-ajnAna.

Thus, it is proved that satya-vastu has no jnAna-nivartyatA.

Thus, it stands to reason that world which has Atma-jnAna-nivartyatA with adhishThAna-pramAtva as nivartakatA-avachchedaka must have mithyAtva as nivartyatA-avachchhedaka. Hence, the world is mithyA.